WESTERN UNITARIAN CONFERENCE NUMBER.

UNITY.

A Pamphlet Mission for

Freedom, Fellowship and Character in Religion.

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Western Unitarian Conference.

*** The Reports of the Western Conference have been delayed in order that they might be sent out simultaneously with the appeal to the Western Churches for their usual contributions. The time for making these contributions has now arrived. The money is urgently needed by the Treasurer for carrying on the current missionary and other work. Mr. Jones, our Missionary Secretary, ought not to have to wait a day for the small remuneration which we guarantee for his services. Moreover, an office has been secured in Chicago for the book-room and headquarters of our Western work, for the support of which this Conference is partly responsible. We therefore urgently appeal to our friends throughout the West to *read the accompanying statement of what is doing*, and then let each individual and society remit their promised contribution. On page 117 will be found the list of congregational contributions, as unanimously agreed to by the churches represented. It is particularly desired that these amounts be in the Treasurer's hand by the 15th of December. If there be any societies unable to remit by that day, let them please notify the Treasurer of the definite date when their subscription may be expected.

On behalf of the Executive Committee.

D. L. Shorey, President.

Murry Nelson, Treasurer, 141 LaSalle St., Chicago.

REPORTS, ETC.

The Western Conference of 1878—its twenth-fourth session—was held in Chicago, at the Church of the Messiah, June 4, 5 and 6, with the Western Sunday School Society on the 7th.

Tuesday evening, June 4, the Conference Sermon was preached by Rev. J. Snyder, of St. Louis, after which a general reception was held in the Memorial Chapel.

The business proceedings began on Wednesday morning,—D. L. Shorey in the chair. The following committees were appointed:

Committee on Credentials:—Rev. C. W. Wendte, Cincinnati; Rev. M. J. Miller, Geneseo, Ill.; Rev. J. Fisher, Alton.

Business Committee:—Rev. G. E. Gordon, Milwaukee; Rev. J. C. Learned and Hon. Joseph Shippen, St. Louis.

Committee on Missionary Work:—Rev. John Snyder, St. Louis; Rev. Brooke Herford, Chicago; Rev. S. S. Hunting, Davenport, Iowa; Rev. C. G. Howland, Kalamazoo, Mich.; Gen. Bintliff, Janesville, Wis.

The following reports were then presented:

REPORT OF THE EXECUTIVE COMMITTEE,

Read by Rev. T. B. Forbush, Secretary.

The Executive Committee of the Western Conference was created by the Board of Directors at a meeting held in Toledo, Ohio, May 17, 1877. It consisted of the President, Treasurer and Secretary of the Conference, and two other members of the Board of Directors, and was entrusted with the oversight and direction of the affairs of the Conference for the current year. It has held meetings from time to time during the year and has endeavored to faithfully discharge its duties.

The full pecuniary obligation which the committee has been called to meet is:

Deficit of 1876-7,	$203.80
Missionary's Salary,	900.00
" Expenses,	337.21
Printing and Stationery,	102.75
Postage,	12.00
Secretary's Travelling Expenses,	6.25
Making a Total of	$1562.01

To meet this there was an assessment laid upon the churches by a vote of the Conference of $1,900. This would have left a surplus of $337.99 if the full sum had been collected, but in spite of repeated appeals, the amount received from the churches to date is only $1464.25, which leaves a deficit of $97.76.

Owing to limited resources, the Committee has not been able to respond favorably to applications for assistance in opening new enterprises, and much against its will it has felt obliged to restrain, rather than stimulate, the ardor of your missionary,

The experience of the year satisfies your Committee of the wisdom of the attempt to establish the headquarters of the Conference in Chicago, and of connecting therewith a central Executive Committee. The local office tends to concentrate activities and to draw around it and unify interests which would otherwise be scattered and diverse. It opens a bureau of information easily accessible to both churches and ministers, and it has already been successful in aiding some ministers from other denominations to find a home in our fellowship, and work in fields which seemed to be specially waiting for them. The new points where churches have been established or steps taken towards their establishment during the year, are: Des Moines, Marshalltown, Atlantic, Ottumwa, Elkader and Strawberry Point, Iowa; Charlotte, Mich; Yankton, Dakota. On some old altars, the fire has been re-kindled, notably at Alton, Evanston and Englewood, Ills. At other places, like Kansas City, Mo., and Hobart, Ind., temporary services have kept the interest alive and ready for new growth under more favorable circumstances.

The Committee would specify the life and earnestness of the local conferences as perhaps the most encouraging feature of the year. The Iowa Unitarian Association, organized in June, 1876, has from the outset kept a missionary in the field, who, as his report will show, has been doing most excellent work. The Illinois Fraternity and the Wisconsin and Michigan Conferences have held biennial or triennial sessions of great interest and value. These Conferences, by bringing men and women of scattered churches, and of scattered families where no churches exist, together, are an immense aid in strengthening the hearts and hands of our friends, and in preparing for us an ever-widening constituency. Perhaps through these agencies the best and most satisfactory work of the future will be done.

In regard to that future the Committee hardly care to make any very definite recommendations. One or two suggestions may, however, be in place. First, that the Conference shall conduct its affairs upon a cash basis, and shall not anticipate its receipts in its expenditures, especially when those receipts are so liable to fall below estimates. As the Conference has no property, no legal means of raising money, and no financial responsibility, it ought not to incur debts

or to assume pecuniary liabilities which it cannot promptly meet.

Secondly. Might it not be wiser to do local missionary work through local organizations like the State Conferences? It certainly would be a saving of time and money, would tend to concentration of effort, and might awaken a heartier interest in the work among conferences and churches. The experiment in Iowa, while not perhaps entirely conclusive, would seem to indicate that it might not be unwise to attempt some such method in other States.

One other suggestion which seems worthy of consideration is that as far as practicable, communities desiring the services of a Missionary, should pay the expenses of his visit. It is doubtful whether a religious movement is worth fostering which has not earnestness and vitality enough to cheerfully do this.

In making these suggestions, the Committee would indicate the kind of questions which have arisen in conducting the work of the year, rather than attempt to offer dogmatic advice to the Conference. It leaves the whole subject to your wisdom and judgment, confident that you will devise the most excellent way for securing that wide promulgation of practical religion in which we are all so deeply interested.

All of which is respectfully submitted.

D. L. SHOREY, Pres't.
T. B. FORBUSH, Sec'y.

THIRD ANNUAL REPORT
OF THE
MISSIONARY AGENT.
[REV. JENK. LL. JONES.]

I will endeavor to speak of (1,) the work done; (2,) some of the lessons it teaches; (3,) the present condition of the field; and (4,) future problems and possibilities.

THE WORK DONE.

1. Since our meeting at Toledo I have travelled as your agent 11,826 miles, visiting 56 different places; have addressed public audiences in 48 of them; have preached and lectured 219 times—184 times outside the city of Janesville; made 18 children's addresses; attended 16 different conferences and conventions, nine of which were our regular local conferences–all that have been held in the West. My lines of travel have

included the following places:—Avoca, Helena, Wyoming, Arena, Green Bay, Palmyra, Geneva, Edgerton, Cookville, Stoughton, Milwaukee, Milton, Beloit, Baraboo, Kenosha, Racine, Brodhead, Monroe, Newark, Sparta, Lima, Sharon, EauClare, River Falls, Fond-du-Lac, Elkhorn, Waukesha and Madison in Wisconsin; Geneva, St. Charles, Bloomington, Alton, Evanston, Englewood, Geneseo, Quincy and Chicago in Illinois; Plymouth, Evansville and Indianapolis, in Indiana; Grand Haven, Jackson, Charlotte and Battle Creek, in Michigan; Yellow Springs, Canton, Cleveland and Cincinnati, in Ohio; Meadville in Pennsylvania; St. Louis and Kansas City, in Missouri; Lawerence, Kansas; Louisville, Kentucky, and Des Moines, Iowa. Our correspondence shows 862 communications received and answered.

It is but fair to you and myself to remember that this work has been carried on parallel with the serving of a parish of at least average activities.

THE LESSONS.

2. Of the lessons which this vagrant life brings to me I would enumerate—though at the risk of reiteration—the spiritual unrest that lies just beneath the surface of Western life is almost tragic. Our communities are full of more than Athenian inquisitiveness; established institutions are disintegrating. Into the very heart of the Catholic Church itself has this borer of doubt gnawed its way and there deposited the egg which hatches the hard-winged beetle of scientific rationalism. The burden of our correspondence and conversation has been in this direction, and the demand was never so great as now for sympathetic helpers to questioning spirits—men and women—who have themselves spiritual life enough to understand the internal wants of others.

A second lesson: this fermentation often involves the soul in heroic struggle and not infrequently develops sublime fortitude. Never was it truer than now that the largest gospel brings, not peace, but a sword. In espousing the larger cause one espouses poverty and questionable success in the ministry, and an uphill and seemingly hopeless struggle for the laity.

I often have to know how prone men are to pour the choice wine of life into political schemes and selfish ends and then turn the dregs unto the goblet of religion. The cream of their energy only too often feeds the glutton appetite of expediency, leaving nothing but skim milk for conscience. Hundreds of dollars a year for style—dimes for the church they believe in! I have to see splendid possibilities lag and droop for want of a tithe of the business wisdom and energy men put into their own affairs. I have to know of noble men who have left their all for conscience sake, losing their vital strength and joy from actual poverty, while they minister to parishioners who are tearing down their barns to build larger ones, who come to church in their easy carriages—go home to walk on velvet carpets and dine at sumptuous tables.

Yet the report which gives us the most pride to-day is that which the Treasurer is enabled to make showing that we have not only paid our expenses for the year but nearly wiped out the small arrearage of last year. Notwithstanding the cry of hard times, we report more money raised and a smaller margin of deficit than for either of the previous years, and whatever of financial embarrassment we may have experienced, is not because there is no money to be had, but because we have no adequate means of communication among our churches, and those who have held the money have not been sufficiently stirrred to invest it.

PRESENT CONDITION.

In general I can unhesitatingly report the field in a most hopeful condition. Not one of the activities noted a year ago has failed to endure the financial drouth. There have been but few changes in our ministry; Mr. Bailey of Indianapolis, retires; Bro. Fisher, the almost indispensable Secretary of the Wisconsin Conference, goes to Alton; Prof. Brigham, smitten during our last meeting, has been unable to resume his work, but his place has been filled by Prof. Allen of Cambridge; Enoch Powell has gone among the New Hampshire hills to get the Indiana malaria out of his bones, but Rev. J. H. Crooker has come up out of the Baptist flats to sun himself on the heights of the

Liberal faith at LaPorte. Mr. Parrot is leaving our Jackson friends for the East, but they have found a successor in the person of Brother Rowen, of the last class at Meadville. Our most serious loss has been the leaving of the Third Church in Chicago without a pastor by the withdrawal of Bro. E. P. Powell, soon after the Toledo Conference. Iowa is the only part of the field that has made a positive advance. Bro. Sample of Meadville is, with Strawberry Point as a basis, taking possession of a large circuit. Bro. Rogan has an interesting Independent movement worked out of his Orthodox constituency at Newton, ready for and worthy of the freest Liberal fellowship; while Bro. Effinger at DesMoines has just been giving us the story of a remarkable year's work.

All this, with the rising readiness of the women to take hold of this work, and the "bud of promise" in the shape of the *Pamphlet Mission*—a child of many hopes and large solicitation, warrants a cheerful outlook towards

THE FUTURE.

Perhaps it is not for me to speak at present of future plans; this much only: that we yield not a whit of our courage and bate no jot of our hopeful confidence. Let there be no Jeremiads chanted at this meeting, not even in view of the arrearages indicated by the Treasurer's report; this liability was incurred by me at my own risk. Our three years experience has established beyond a possibility of doubt to my mind the usefulness of this Missionary agency, the sure demand of more time and more energy for it, and if we are not criminally treasonable to our opportunity, it must eventually become a mighty and a recognized power for good in the Mississippi Valley. Unsatisfactory I know it has been to many, to none more so than to ourselves. To those who expect to capture the citadel of error by mathematical engineering and systematic investments, this apparently incoherent work may seem wasteful and meaningless, but its value must be determined by those who have known of the work itself. Let the awakened movement at Alton, the now happy band at St. Paul, the circles at Law-

rence and Kansas City and Indianapolis,—let these answer as to the value of this sometimes scattering service we are doing. To make it more efficient, however, I would suggest the following practical problems to our churches:

1. To devise a more efficient system of financiering. There is money enough in the pockets of the earnest Liberal men of the West—a system of membership like that of the A. U. A. may be advisable.

2. We need to develop still more the life of our State Conferences; they ought to help administer the funds and assist in giving direction to the work invested in Missionary activities within their bounderies.

3. We need to increase our intimacy with our Eastern brethren. We need further mutual acquaintance that we may coöperate more intelligently, and I hope that the delegates of this Conference to the National Conference next September will do all in their power to secure some future session of that body in some Western town, if not in Chicago, then Cleveland, Cincinnati or Detroit—that by actual observation the Unitarians of the East may have some more adequate idea of the Caanan they are called to occupy, and that the Liberals of the West may have a more appreciative estimate of the wise men of the East who do often come bringing their gifts.

4. We need above all things the newspaper for which the *Pamphlet Mission* is the John the Baptist, that shall represent the growing interest of the West in Liberal thought, and without which brothers and sisters will still remain strangers.

5. And again we need to foster more earnestly our school of the prophets. No more modest and yet no more real demand is to be heard at our door to-day than that which comes from Meadville. We need to feel and urge so strongly the value of prophecy and the ministry thereof that the halls of Meadville may throng with the best products of our Western colleges and homes. The report of this school, coming from President Livermore, shows 20 students in attendance, with a graduating class of six at the ensuing commencement, and the accession to

the faculty of Prof. C. W. Christy, a graduate of Antioch and Cambridge. All that is needed is enlarged means, without which the number of students cannot be increased.

Lastly, friends, let us rise above any crippling shame concerning those best words in the vocabulary of Christanity—words which stand for the divinest traits in all religions—"Mission" and "Missionary." A religion without the consciousness of a mission, and without the missionary spirit, has no excuse for being.

REPORTS OF LOCAL CONFERENCES.

The Illinois Fraternity of Liberal Religious Societies reported through its Secretary, Rev. M. J. Miller of Geneseo. The Fraternity was organized in 1875; holds two sessions a year; during the past year met at Geneseo and Bloomington; some churches which do not call themselves Unitarians, send representatives; meetings increasingly large, earnest, devout and interesting. Orthodoxy in the State is slowly softening its dogmas, but only very slowly. Liberal thought has yet a vast work to do in pulling down the false as well as in upbuilding the true. The testimony of the Societies with which the Conferences are held, is strong in affirmation of their great value. After such able presentations of different aspects of our thought as a Conference calls forth, it is more reputable in the eyes of our opponents in that community to be known as a defender of the Liberal faith. When it becomes known that the resident minister has strong brothers at hand, he is more respected. Rev. W. S. Mesmer, recently pastor of a Presbyterian church in Davenport, attended the Conference at Geneseo, gave an account of his growth from Orthodoxy to Liberal Christianity, and preached before the Conference. At the Bloomington meeting, Rev. Albert Walkley, recently pastor of the Reformed Episcopal Church in Louisville, Ky., appeared among us, asking an admission to our Liberal fellowship. Rev. S. M. Strick, of the Universalist body, also came seeking a place on our broader platform.

There have been no changes of pastorates within the bounds of the Fraternity during the year. It seems to be the unanimous feeling that the Liberal cause in the State is more vigorous, aggressive and hopeful than ever before.

The Michigan Conference of Unitarian Churches reported through a paper written by its Secretary, J. C. Richardson, of Jackson, and read by the Secretary of the Western Conference. The Michigan Conference holds two sessions annually; the meetings of the past year have been held at Grand Haven and Jackson; the attendance has been

good. At the Jackson meeting Rev. R. R. Shippen, of Boston, was present, and added much to the interest of the meeting. During the year, Rev. F. E. Kittredge has settled in Muskegon, Rev. Charles Brigham has failed in health and been compelled to leave Ann Arbor (a very great loss), and Rev. D. Rowen, a recent graduate from the Meadville Divinity School, has begun a quiet but promising Liberal movement at Charlotte. Our ranks have been joined within the year by Rev. J. H. Crooker, pastor of the Baptist Church in Tekonsha, who, having found himself compelled to break the old theological fetters which had become too heavy and galling to be borne longer, resigned his former charge, and soon received a unanimous call from the Unitarian Society at LaPorte, Ind. Miss Mary J. Safford, of Lansing, appeared at our Jackson meeting, telling us of her purpose to fit herself for the Liberal ministry.

The Wisconsin Conference of Unitarian and Independent Societies reported through its Secretary, Rev Judson Fisher. The Conference includes ten societies. The *Milwaukee* church, under Rev. G. E. Gordon, now in his third year, is very prosperous, and is doing a broad and many-sided work in the great city where it stands alone as the representative of our Liberal Gospel. The *Baraboo* Society has been eighteen months without a pastor, but is going to enlarge its hall and better adapt it for renting, from which it is thought that an income of several hundred dollars a year can be derived. A Sunday School and courses of lectures are maintained. *Sheboygan* has a good church edifice but no pastor. In *Janesville*, Rev. J. Ll. Jones' Society goes forward vigorously in all departments of church work—religious, social, literary. *Kenosha* enjoys increasing prosperity under the charge of Rev. H. M. Simmons, who is becoming a great power in the town as an educator and scientific lecturer, as well as religious teacher. For much of the year he has preached to large congregations on Sunday evenings at Racine. *Ripon* has a good meeting house, but at present no pastor. *Sharon* is not dead as a Society, and yet it is hardly alive. The Independent Society at *Sparta* has had the able services of Rev. James Kay Applebee during the year, has moved recently into a hall of its own, and started a Sunday School. The Free Congregational Society at *Brodhead* is now in the second year of successful existence.—Rev. J. O. M. Hewitt, pastor.

Besides the above regularly organized Societies, there are several incipient movements which promise something for the future—for example, in Edgerton, Cookville and Mukwanago.

The Wisconsin Conference has held as usual three meetings during the year—one at Janesville, one at Brodhead, and a Summer Mass Meeting at Baraboo and Devil's Lake. This latter brought together the largest body of delegates ever convened in the history of the Conference. More and more the need is seen and felt of a *State Pas-*

tor, or the right kind of a *Minister-at-Large*, who shall give his whole time to missionary work. There is great and growing demand for our Liberal Gospel in the State, and in many places there are already sufficient Liberal people to form vigorous and efficient organizations, if there were only a minister to go in for a little time and take the initiative.

The Iowa Unitarian Association, a new organization, reported through Rev. J. R. Effinger, State Missionary, who has travelled 5,200 miles within the State in prosecution of his work, and preached and lectured 108 times. Mainly through his instrumentality, the Association has raised and expended on missionary work, during the year, $1,886.00. Mr. Effinger has organized societies at Des Moines, Marshalltown and Atlantic, where he has preached regularly once a month during the year. He has also preached once a month for five months at Ottumwa, where it is believed an organization will be formed ere long. Other places have been visited by him and the good seed sown. All this work has been done "by faith"—with little or no encouragement in any place when he began, and in the face of obstacles which would have driven a less resolute man to utter despair.

The two Unitarian Societies in the State which have been going on for some years,—one at Davenport, Rev. S. S. Hunting, pastor, and one at Keókuk, Rev. Oscar Clute, pastor,—have enjoyed a year of prosperity.

At Strawberry Point, where a Liberal Society was started something over a year ago by Mr. Sunderland of Chicago, Rev. S. W. Semple has recently been settled, and is preaching with seemingly excellent results there and at Elkader, fifteen miles away.

The afternoon session, Wednesday, was devoted to the reading of papers. Rev. G. W. Cutter, of Buffalo, N. Y., gave an essay on "True and False Sectarianism." Rev. Dr. Eliot, of St. Louis, Mo., was to have introduced the subject of "Church Charities," but being prevented from attending, the subject was introduced by Mr. George Partridge and Rev. Brooke Herford, and in addition an address was given by Rev. R. L. Herbert, of Geneva, on "John the Baptist."

Wednesday evening, a religious service was held and a sermon preached by Rev. J. W. Chadwick, of Brooklyn, N. Y.

Thursday morning was entirely given up to the consideration of the practical work of the Conference, which was intro-

duced by Rev. S. S. Hunting, of Davenport, Iowa, who was formerly for some years Western Secretary of the American Unitarian Association. The discussion which took place resulted in the resolve to continue the present Missionary Secretaryship, to establish a book-room and headquarters in Chicago, to accept the proposed help of the Woman's auxiliary organizations, and to raise for the coming year the sum of $1,500, the proportions of which were assigned according to the list subjoined. The officers of the Conference were also appointed, and various resolutions passed which will be found in the following pages.

Thursday afternoon was again occupied by the reading of papers, followed by conferences upon them. Mrs. Celia P. Woolley's paper on "The Practical Duties of Liberal Women" was read, owing to Mrs. Woolley's illness, by Mr. Forbush; and Rev. W. C. Gannett, of St. Paul, Minn., gave the closing paper on "Constructive and Destructive Liberalism."

Thursday evening, the closing session of the Conference, was devoted to a platform-meeting, which was addressed by the chairman, (D. L. Shorey,) Rev. G. E. Gordon, Rev. C. W. Wendte, Prof. J. H. Allen of Cambridge, Rev. R. R. Shippen, Secretary of the A. U. A., Revs. J. Ll. Jones, W. C. Gannett, J. W. Chadwick and Robert Collyer.

TREASURER'S STATEMENT,

FOR YEAR ENDING MAY, 1878.

RECEIPTS.

Church of the Messiah, St. Louis, Mo.,	$225.00
" " " Chicago, Ills.,	200.00
First Cong. Unitarian Church, Cincinnati, O.,	175.23
Unity Church, Chicago, Ills.,	150.00
Unitarian Church, Detroit, Mich., (for previous year,)	100.00
" " Buffalo, N. Y.,	100.00
" " Milwaukee, Wis.,	75.00
" " Quincy, Ills.,	50.00
" " St. Paul, Minn.,	50.00
" " Louisville, Ky.,	50.00
Church of the Unity, St. Louis, Mo.,	45.00

Unitarian Church, Kenosha, Wis.,	40.00
" " Meadville, Pa.,	36.02
" " Geneseo, Ills.,	30.00
" " Davenport, Iowa,	25.00
" " Kansas City, Mo.,	25.00
" " Grand Haven, Mich.,	20.00
" " Geneva, Ills.,	20.00
" " Janesville, Wis.,	20.00
Union Free Church, Brodhead, Wis.,	15.00
Christian Church, Buda, Ills.,	6.50
A Friend in Canton, Ohio,	5.00
DesMoines, Iowa,	1.50
Total,	$1,464.25

EXPENDITURES.

To Deficit of 1876-7,	$203.80
To T. B. Forbush, Sec'y, for Printing, Stationery, etc.,	$121.00
To J. Ll. Jones, for Missionary Services and Trav. Expenses,	1,139.45
Total,	$1,464.25
Due Jenk. Ll. Jones on account,	$97.76

MURRY NELSON, Treasurer.

The following are the amounts apportioned to the various churches for the year, to be raised for the support of the Missionary and other work of the Conference:

St. Louis, Ch. of the Messiah,	$225.	Jackson,	$15.
" Unity Church.	80.	Grand Haven,	10.
Cincinnati,	175.	St. Paul,	50.
Chicago, Ch. of the Messiah,	200.	Meadville,	30.
" Unity Church,	150.	Buffalo,	100.
" Third "	25.	Toledo,	20.
" Fourth "	25.	Keokuk,	25.
Louisville,	100.	Buda and Sheffield,	20.
Quincy,	50.	Marietta,	10.
Detroit,	150.	Alton,	15.
Milwaukee,	75.	Kansas City,	15.
Bloomington,	40.	Nebraska,	25.
Kenosha,	50.	LaPorte,	20.
Davenport,	25.	Muskegon,	15.
Geneseo,	30.	Sparta,	20.
Geneva,	30.	Ann Arbor,	20.
Kalamazoo,	20.	Indianapolis,	10.
Janesville,	20.	Shelbyville,	10.
Evansville,	15.	Princeton,	20.
Brodhead,	15.		

RESOLUTIONS

PASSED DURING THE CONFERENCE:

The following, relating to woman's work, were offered by the "Woman's Committee":

Whereas, The aim and purpose of the Western Conference is to promote the spirit of Free Inquiry and individual responsibility in all matters pertaining to religious faith and doctrine, and this without regard to race, sect or sex;

Whereas, Though women have been freely admitted into this Conference, they have heretofore failed to identify themselves, save in a very partial and limited degree, either with its thought or action, and

Whereas, We believe that the highest interests, not only of religion but of women themselves, demand a larger and more active interest on her part, in the labors and responsibilities of this and similar assemblies;

Resolved, That we, the Women of the Western Conference hereby signify, not only our willingness, but our earnest desire to share henceforth with our brothers in the labors and responsibilities of this association, and that we pledge ourselves to an active and hearty support of those cherished convictions which constitute our Liberal Faith, and to which we owe a heart whole and undying allegiance.

For the practical furtherance of the above be it also

Resolved, That we request of the officers and members of the Conference the election of an Assistant Secretary, such office to be filled by a woman, who shall have charge of all correspondence and general business relating to the work of women in the Conference, and to present a report of the same at each annual meeting.

Resolved, That we recommend to the women connected with the Conference to organize, within their respective vicinities, associations of women for the study and dissemination of the principles of free thought and Liberal religious culture, and the practical assistance of all worthy schemes and enterprises intended for the spread and upholding of these principles.

After reading a letter from Dr. Martineau, of England, declining, with regrets, the invitation which had been extended him to be present and speak at this Conference, the following resolutions, presented by Rev. J. C. Learned, were adopted by a unanimous rising vote:

Whereas, We have heard of the invitation extended by this Conference to Rev. James Martineau of England, to visit us, and of his inability to do so by reason of delicate health and increasing age,

Resolved, That our thoughts turn to him with great love and veneration; that we recognize in Dr. Martineau one of the ablest exponents of thought and of pure religion in our century; we are under manifold obligations to him for help and suggestion in solving the great questions of faith and duty, and would send to him our deep and tender greetings of gratitude and esteem.

Resolved, That the Secretary of the Conference be requested to communicate this sentiment to Dr. Martineau as the expression of the members of this assembly.

Rev. J. W. Chadwick delivered to the Conference a message of love and greeting with which he had been charged by Rev. C. H. Brigham, long pastor at Ann Arbor, but now an invalid in Brooklyn, N. Y., after which the following resolutions were adopted:

Resolved, That the members of the Conference extend to Mr. Brigham, in his sickness and enforced seclusion from the work he loved so much and did so well, their heart-felt sympathy.

Resolved, That we express our gratitude to him for all that he has done for us, and for the cause of liberal culture and religion in times past,—a service which we know was but the seed for harvests which will be sure to ripen in the coming years.

The semi-monthly organ of Western Liberal thought which has been started during the year past, called out the following:

Resolved, That this Conference recommends the *Pamphlet Mission* to the consideration of the people, in hope that an enlarged acquaintance with its valuable contents will lead to increased subscriptions.

Place of meeting next year:

Resolved, That the next meeting of the Conference be held in Cincinnati, Ohio.

LIST OF OFFICERS FOR 1878.

President, - - - D. L. Shorey, Chicago.
First Vice President, - Rev. Robert Collyer, "
Second " " - - Joseph Shippen, St. Louis.
Secretary, - - - Rev. J. T. Sunderland, Chicago.
Missionary Secretary, Rev. J. Ll. Jones, Janesville, Wis.
Assistant Secretary, Miss Frances L. Roberts, Chicago.
Treasurer, - - - Murry Nelson, Chicago.

Board of Directors:—Rev. M. J. Miller, Illinois; Rev. J. C. Learned, Missouri; Rev. S. S. Hunting, Iowa; Rev. G. W. Cutter, New York; Rev. J. H. Heywood, Kentucky; Rev. W. C. Gannett, Minnesota; Rev. Geo. W. Cooke, Michigan; Prof. Geo. L. Cary, Pennsylvania; Prof. Geo. E. Church, Nebraska; Mrs. E. P. Allis, Wisconsin; Mrs. M. N. McKay, Indiana; Mrs. Theodore Kebler, Ohio.

Executive Committee (chosen by the Board of Directors): D. L. Shorey, Murry Nelson, Robert Collyer, Brooke Herford, J. Ll. Jones, Mrs. E. P. Allis, Miss F. L. Roberts, J. T. Sunderland.

Preacher for next Annual Meeting: Rev. Calvin Stebbins of Detroit; *Alternate:* Rev. J. T. Sunderland of Chicago.

Delegates to the National Unitarian Conference at Saratoga: D. L. Shorey of Chicago, J. Ll. Jones of Janesville, and Geo. Partridge of St. Louis.

DIRECTORY.

1844 THE MEADVILLE THEOLOGICAL SCHOOL.

Designed to educate young men for the ministry. Well furnished with library and an efficient corps of professors. Expenses moderate. A Beneficiary Fund to aid deserving students. Address, Pres't A. A. Livermore, Meadville, Pa.

THE BROOKES' FUND.

Established for the free distribution of Liberal Theological Literature in the West. Ministers of all denominations desirious of investigating the principles of Liberal Christianity, are invited to communicate with Rev. F. Huidekoper, disburser, Meadville, Pa.

1852. WESTERN UNITARIAN CONFERENCE.

For list of Officers, see preceding page.

1866 WISCONSIN CONFERENCE OF UNITARIAN AND INDEPENDENT SOCIETIES.

Pres't, Gen. James Bintliff, Darlington, Wis.; Vice Pres'ts, Rev. J. O. M. Hewitt, Brodhead, Wis; W. R. Bradford, Kenosha, Wis.; Sec'y, Rev. J. Fisher, Monroe, Wis.; Treas., Rev. G. E. Gordon, Milwaukee, Wis.

1873 WESTERN UNITARIAN SUNDAY SCHOOL SOCIETY.

President, Rev. Wm. C. Gannett, St. Paul, Minn.; Vice Pres't, Mrs. R. S. Bennison, Quincy, Ills.; Secretary and Treasurer, Rev. Jenk. Ll. Jones, Janesville, Wis.; Additional Directors, Mrs. Fayette Smith, Cincinnati, Ohio, and Rev. T. H. Eddowes, Geneva, Ills.

1875. MICHIGAN CONFERENCE OF UNITARIAN AND OTHER CHRISTIAN CHURCHES.

Prof. Chas E. Greene, of Ann Arbor, President; Hon. John J. Bagley, of Detroit, Geo. W. Kennedy, of Jackson, C. H. Dubois, of Grand Rapids, Geo. Stickney, of Grand Haven, C. J. Chaddock, of Muskegon, Silas Hubbard, of Kalamazoo, Vice Presidents; Rev. C. G. Howland, of Kalamazoo, Secretary; J. C. Richardson, of Jackson, Treasurer.

1875. THE FRATERNITY OF ILLINOIS LIBERAL RELIGIOUS SOCIETIES.

Pres't, Kersey H. Fell, Bloomington; Sec'y, Rev. W. J. Miller, Geneseo; Treas., Joseph Mason, Jacksonville.

1877. THE IOWA UNITARIAN ASSOCIATION.

President, Dr. Freeman Knowles, Keokuk, Iowa; Vice President, Austin Adams, Dubuque, Iowa; Secretary, Mrs. C. T. Cole, Mt. Pleasant, Iowa; Treasurer, W. R. Cole, Mt. Pleasant, Iowa; State Missionary, Rev. J. R. Effinger, DesMoines, Iowa.

1878. CHICAGO WOMAN'S LIBERAL RELIGIOUS UNION.

President, Mrs. George P. Gore; Vice Presidents, Mrs. Brooke Herford, Mrs. Celia P. Wooley; Secretary, Miss F. LeBaron; Treasurer, Miss F. L. Roberts.

1878. INDIANA CONFERENCE OF UNITARIAN AND INDEPENDENT SOCIETIES.

President, W. H. Riefenberg, Hobart, Ind. Vice Presidents, Rev. Geo. Chainey, Evansville, Ind.; Mrs M. N. McKay, Indianapolis, Ind.; Sec'y, Rev. J. H. Crooker, LaPorte, Ind. Treasurer, A. E. Letts, Valparaiso, Ind.

LABORERS.

The following is a list, as far as known, of those actively interested and more or less engaged in the work of the Liberal Ministry, together with their field of labor at the date of this Report.

These men, each in their own way, under different names, or with no name, unrestricted by credal distinctions and untrammelled by dogmatic tests of fellowship, labor to advance the Kingdom of God, within the geographical limits of the Western Unitarian Conference:

NAMES.	FIELD OF LABOR.	ADDRESS.
Blake, J. Vila	Second Cong'l Church	Quincy, Ill.
Brown, James	Shelby County Circuit	Mode, Ill.
Cary, Geo. L.	Prof. in Meadville Theol. School	Meadville, Pa.
Chaney, Geo.	Church of the Unity	Evansville, Ind.
Christy, C. W.	Prof. in Meadville Theol. School	Meadville, Pa.
Church, Geo.	Prof. in Nebraska State University	Lincoln, Neb.
Clute, Oscar	Unitarian and Universalist Society	Iowa City, Iowa.
Cole, W. R.	Not Settled	Mt. Pleasant, Iowa.
Collyer, Robert	Unity Church	Chicago, Ills.
Cooke, Geo W	Unity Church	Indianapolis, Ind.
Copeland, W. Ellery	First Unitarian	Omaha, Neb.
Covell, Chester	Christian Church, Buda Unitarian " Sheffield	Buda, Ills.
Cravens, Chas.	First Unitarian Church	Toledo, Ohio.
Cronyn, David	Unity Congregational Church	San Diego, Cal.
Crooker, Jas. H	First Unitarian Society	LaPorte, Ind.
Cutter, Geo. W.	First Unitarian Congregational	Buffalo, N. Y.
Delange, Mordecai	Not settled	Meadville, Pa.
Douthit, Jasper L.	First Congregational	Shelbyville, Ills.
Eddowes, T. Harold	Not Settled	Geneva, Ills.
Effinger, John R.	State Missionary of Iowa	DesMoines, Iowa.
Eliot, William G.	Chancellor Washington University	St. Louis, Mo.
Eliot, Thos L.	First Unitarian	Portland, Oregon.
Fisher, Judson	First Congregational Society	Alton, Ills.
Forbush, T. B.	Supt. Chicago Antheneum	Chicago, Ills.
Galvin, Edw'd I.	Unitarian Church	Walla Walla, W. T.
Gannett, Wm. C.	Unity Church	St. Paul, Minn.
Gordon, Gustavus E.	First Unitarian	Milwaukee, Wis.
Hassall, Robert	Not Settled	Keokuk, Iowa.
Herbert, Richard L.	First Christian Congregation	Geneva, Ills.
Herford, Brooke	Church of the Messiah	Chicago, Ills.
Hewitt, J. O. M.	Independent Free Church	Broadhead, Wis.
Heywood, John H.	Church of the Messiah	Louisville, Ky.
Hoisington, Wm. H.	Lecturer on Egyptology	Janesville, Wis.
Hosmer, Jas. K.	Prof. in Washington University	St. Louis, Mo.
Howland, Clark G.	First Unitarian	Kalamazoo, Mich.
Huidekoper, Fred'c	Prof. in Meadville Theol. School	Meadville, Pa.
Hunting, Sylvan S.	First Unitarian	Davenport, Iowa.
Jones, Jenk. Ll.	All Souls	Janesville, Wis.
Kerr, Thos.	Christian Union	Rockford, Ills.
Kimball, Marshall G.	Principal Lake Side School	Sheboygan, Wis.
Kitteredge, Frank E.	First Unitarian	Muskegon, Mich.
Learned, John C.	Church of the Unity	St. Louis, Mo.
Livermore, Abiel A.	Pres't Meadville Theol. School	Meadville, Pa.
Lusk, Jas. T.	First Unitarian Church	Marietta, O.
Masters, Zerah	Not Settled	Waupaca, Wis.
McKaig, Wilbur	Unity Church	San Jose, Cal.
Miller, Milton J.	First Unitarian	Geneseo, Ills.
Pardee, J. Nelson	State Missionary	Charlotte, Mich.
Porter, Aaron	Missionary	Mountain Lake, Minn
Reid, Hiram A.	Not Settled	DesMoines, Iowa.
Roberts, Abraham A.	Not Settled	Baraboo, Wis.
Rowen, Daniel	First Unitarian Society	Jackson, Mich.
Sample, Samuel W	Missionary	Strawberry Point, Ia.
Spencer, A. A.	Superintendent of Schools	Oshkosh, Wis.
Snyder, John	Church of the Messiah	St. Louis, Mo.
Stebbins, Calvin	First Cong. Unitarian	Detroit, Mich.
Stebbins, Horatio, D. D.	First Unitarian	San Francisco, Cal.
Simmons, Henry M.	First Unitarian	Kenosha, Wis.
Stone, Wm. G. M.	Not Settled	Boulder City, Col.
Sunderland, Jabez T.	First Unitarian Church	Ann Arbor, Mich,
Taylor, I. N	Not Settled	Columbus, Neb.
Thompson, J. S.	Free Congregationalist	Bloomington, Ills
Thorne, —	First Unitarian	Yankton, D. T.
Utter, David N.	Unitarian Church	Olympia, W. T.
Vickers, Thos.	City Librarian	Cincinnati, Ohio.
Wells, John D.	First Unitarian Society	Los Angelos, Cal.
Wendte, Chas. W.	First Congregational	Cincinnati, Ohio.
Whitfield, Geo W.	Not Settled	Grand Rapids, Mich.
Wilkes, Mrs. E. Tupper	Not Settled	Colorado Springs, Col.
Wright, Wm. C	Not Settled	Madison, Wis
Young, Geo. H	Unity Society	Santa Barbara, Col.

Western Unitarian Sunday School Society.

The above Society begs leave to present its annual claim in this Missionary number of UNITY. We desire to remind the friends that during the five years of our existence we have been quietly but steadily at work, advancing the interests and raising the standards of Liberal Sunday Schools, East as well as West. With an income of about seventy-five dollars a year, we have given to the work the first series of Lesson Papers published in the interest of that religion that is both radical and reverent; *The Sunny Side*, the most admirable Sunday School singing book in the market and the only one that is free from obsolete doctrines and dogmas; *The Way of Life*, Mr. Hosmer's beautiful service book, was written at our request, and extensively advertised and quite generally introduced in our Sunday Schools by us—a new and cheap edition of which we are glad to announce is just out, and can be supplied in boards at $4.00 per dozen; in paper at $3.20 per dozen. We are publishing Learned's Schedule of Lessons on *Genesis*, *Life of Moses*, and *New Testament Parables and Precepts*, besides Report Cards and various special services. Our plans for the immediate future look towards the publishing in circular form, enlarged and revised, the *Tool Chest*, which appeared in No. 2 of UNITY. We are now bringing out a small Sunday School Service Book, arranged by J. Vila Blake, containing four services, (largely musical,) and twenty selected hymns. We are also engaged in publishing the *Unity Series of Lesson Papers*. A special Christmas Service is in preparation, in connection with which we will publish, if funds are forthcoming, a budget of carols that will sing the gladness of our Christmas tide, unburdened by doctrines we do not believe in.

In order to carry on this work, we appeal to the friends of Sunday Schools for their cooperation. We started the year with $73.00 in the treasury; the Society has never been in debt and does not propose to contract any in future. Will all the Sunday Schools of the West send us such a list of members as can be obtained by honest, earnest canvass; Annual membership, $1.00; Life membership, $10.00.

We are glad to announce that we have arranged for a repository of supplies at the new Unitarian head-quarters in Chicago, (elsewhere advertised) in charge of Miss Roberts, to whom all orders for any supplies mentioned in the *Tool Chest* will hereafter be addressed. All contributions, membership fees, or suggestions, to be sent to the President of the Society, W. C. Gannett, St. Paul, or to

JENK. LL. JONES,
Sec'y and Treas'r,
Janesville, Wis.

Religion in Daily Life.

BY REV. R. L. HERBERT.

"*Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.*"—1 Cor. X. 31.

First of all, let us try to answer as plainly as we can the great question—

What is Religion?

Many wise and good men have endeavored to answer, but no answer satisfies everybody. If we use the words of our text, and say that religion is glorifying God in all we do, we should try to explain what we mean by God, and what is glorifying him.

As we find the deepest and best thinkers of the ages baffled in their efforts to define God, what shall *we* say? The writer of this little discourse cannot tell his idea of God better than by quoting the famous phrase of Matthew Arnold, and say,—God is "The Eternal Power that makes for righteousness." And to "glorify God," is to reverence, to adore, to love, in short, to be in harmony with this Eternal Power in whatsoever we do. This, therefore, is the best definition of religion we can give here—Man's endeavor in all his doings to be in harmony with the Eternal Power that makes for righteousness. And as this Eternal Power is "in all, and through all" things,

> "Warms in the Sun, refreshes in the breeze,
> Glows in the stars, and blossoms in the trees,
> Breathes in our soul, informs our mortal part,
> As full, as perfect, in a hair as heart,"

evidently religion, or harmony with God, must pertain to *all* that men think and do. Not only in our spiritual aspirations and devotional acts, but also in all our social relations and physical doings, even in our eating and drinking, we are to be religious—in unison with the Eternal Power. If we strive not to be in accord with God in our eating and drinking, we are

ungodly or irreligious in that department of life, notwithstanding the effort we make to be at peace with God in our meditations and prayers; and we shall surely feel the hell of being *physically* ungodly, however friendly we may be *spiritually* with the Eternal Power. And if we do not "make for righteousness" in our dealings with men, we are socially irreligious, and are socially condemned, in the sight of God, though we may try to be emotionally devout. And on the other hand, if we endeavor to be in harmony with the Eternal Power physically and socially, but neglect to be so in our spiritual aspirations, we are spiritually irreligious. Alas! how many men and women there are trying to be in accord with the Eternal that makes for righteousness, in some departments of human activity, neglecting to be so in some other important department! And what a pity that so many eminent people have thought of

RELIGION AS SEPARATED FROM DAILY LIFE!

calling some things "Sacred," and others "Secular;" confining God to some few departments of human life, and shutting Him out of all others; connecting religion with some certain acts, places, and periods, leaving it out of all others! How general the impression that religion pertains to worship, but not to business—that it has special relation with Sabbath days, more than with other days—with Bible-reading, more than with the reading of other books—with treading the floor of some ecclesiastical building, more than with walking over this green earth of God? Who gave us permission to shut God out of anything we do? It is very probable that thousands of people have been led to think that they were to be good and to regard God only in their devotions, and that they might act otherwise in all other doings, because religious teachers have so often spoken of some things as "sacred," and others as "secular." What sad instances we find in human history of people trying to please some imaginary deity confined to temples and altars, and going out to transgress thoughtlessly the laws of the real God that makes for righteousness in all things! It is impossible to tell the amount of wrong done by thinking of God and

religion as belonging to a few parts of human life, rather than to the entire circle of our existence. This idea led to the terrible error of separating "religion" and "morality." That is, calling *meditations* about God, "religious," and *doings* that make for righteousness, "only moral"—unreligious!

We cannot see any reason in calling some mystical, metaphysical, or transcendental thoughts, and devotional acts, "religious," and calling endeavors to make for righteousness, unreligious, or "only moral." Is *dreaming* about the Eternal that makes for rightness, more religious than *doing* God's will? If we say that the doing of anything for God's sake, that is, for the love of Goodness, or the highest end, makes it religious, then to "give a cup of cold water" for goodness' sake, may be as religious as to sing a hymn, or to offer prayer. But why call the former act "only moral," and call the other "religious?" And is it not reasonable to think that many large-minded and noble-hearted men called "Pantheists," or even "Atheists," have often done good things for Goodness' sweet sake—for the highest end, and should therefore be called religious, in this practical sense? What will prove the correctness of a person's thoughts and feelings toward God better than his endeavors to act in conformity with the Eternal that makes for righteousness?

Let us not for anything under estimate the emotional elements of religion, the spiritual sentiments and aspirations; but let us not confine religion to these, and deny the name to righteous conduct. And it may be well to remember that people can often be more out of harmony with the Eternal Power in their devotional acts, than in what is called "only morality." This imaginary division of things into "sacred" and "secular," or separating religion from daily life, has also done much harm in leading millions to think that they could serve God much better if they had not to work for their living, and if they had no business to take care of. Men are constantly speaking of their attention to business as an apology for their spiritual deficiencies; whilst the truth probably is, that manual labor is often a great help to promote the vigor of body and mind so

essential to the formation of a noble character, and that commerce is "a means of grace" for those who make for righteousness in it, the market being a blessed gymnasium for men, in which they may take very many exercises in virtuous doings. It may not be right, perhaps, to say that the popular teaching, which separates religion and right living, sanctions immorality: yet the degrading of good conduct, calling it "filthy rags," and saying that "it is no part of human salvation," may have led many to think themselves very religious without it, saying in their would-be-pious laxity, "Religion is one thing; business is another." There are too many instances of men, fiery in their zeal for supernaturalism, ardent in their prayers and devoutness, guilty of great frauds and many social wrongs; sadly exemplifying the harm of teaching the separateness of religion and ethics. A few years ago, in New York City, a man said to a Unitarian minister, "My great objection to your preaching is that you lay so little stress on a change of heart. If I did not believe that I had passed through that great change, and had been buried beneath the waters in baptism, I should be very miserable." And yet that same man had just passed a forged check, and had swindled one of the best men in the city out of twelve thousand dollars. And how many such men there are now in this christian country, whose very "religiousness," so called, makes them dangerous in business life! And may we not say also, that this teaching and living as if religion and daily good life were two different things, are doing much to increase the most common infidelity in the land? How can men respect religion when they see it connected often with dishonesties, and cruel oppressions, and monopolies, and bigotries? Religion separated from social good doing, seems worse than nonsense in the estimation of practical men using their common sense in relation to it. If a man were baptized in the river Jordan, and could be in good and regular standing in a respectable church, his prayers most fervent, and having the zeal of a martyr, what would sensible people care for his religion, if they found him a mean and cruel man in his family, and a trickster in his business?

O, how long yet shall so many preachers of all religious denominations continue to foster disbelief in religion by calling devotional acts religious, and refusing to call right living by that name? To speak of "immoral religion, and irreligious morality," seems very much like talking of unrighteous godliness, and ungodly righteousness. If a man believes enough in right-living, so as to practice it daily, does he not believe in God? What better belief in God than that which produces right doing in relation to men, can we think of? Whenever a man strives to make for righteousness in his conduct, he must believe in it, and therefore believe in God, though he may avow a disbelief in some popular name and idea of God. Let us think how often the ancient Hebrew prophets, and Jesus also, found fault with people that were zealous in their religion of Temple-attendance, and ceremonies, and sacrifices, if the same people neglected the religion of right living; declaring that "Mercy is better than Sacrifice." But we never read that those "holy men of God" at any time elevated the religion of devotions above the religion of good doing. Let us also endeavor to do as they did,—value and admire the blessed force of unfeigned faith, and holy thought and feeling, chiefly, as manifested in

The Religion of a Noble Daily Life,

which makes a person careful of his *Body*, as the "temple of God;" temperate in his eating and drinking, his working and resting, to insure health and strength, and the longest earthly usefulness and happiness. This religion includes the seeking of broad mind-culture, and a growing acquaintance with, and appreciation of the manifold works of God; the enjoying of whatever is grand and lovely in nature and art, and in the pleasures of the imagination. It is also the cultivation of deep reverence and love in relation to the great mystery and majesty which permeate all things. It endeavors to make *Home* right and blessed. It may, or it may not be seen there in forms of morning prayers and saying "Grace before meat;" but it will surely be visible in the husband and wife's calm, and serene,

and real affection towards each other, and in their readiness to bear each other's burdens, and to augment each other's joys. It will make the training of children just and gentle; and their obedience easy and lovely; ever begetting gladness, and good manners; promoting order, truthfulness, respect, punctuality, and politeness in servants, and towards servants—making home the very gate of heaven. This religion of harmony with the Eternal that makes for righteousness in all things, will always be seen in its possessor's upright, honest, and gentle dealings with all men. If an employer or master, he will be so just and reasonable with his workmen as to deserve and naturally have their respect, and confidence, and affection. His presence will always be pleasant to them. This religion in a servant will make him trustworthy, faithful, industrious, and careful of his master's good. As this religion prevails, the quarrels between capital and labor will cease, because the rich and poor will treat each other brotherly, considerately, and do to each other as they would like to be treated, if they exchanged social situations. In commerce, this religion will never allow buyers and sellers to deceive each other, nor to equivocate, nor to take unfair advantages. A man possessing this religion will keep his promises, will always be a man of his word. And when "he sweareth to his own hurt, he changeth not." He will rather embrace poverty as a bride, than take any luxury for which he has not rendered a fair equivalent. He will never borrow money, nor buy goods without a reasonable prospect of an ability to pay. He will do "whatsoever things are honest, just, pure, lovely, and of good report, without partiality, and without hypocrisy." His religion will touch him vitally and practically in all points. It will be like the all-pervading force of life in a healthy tree, diffusing its influence in every part, even to the tip of every leaf; so in a man, this vital religion will extend to his temper and manners—his very tones and gestures, and all his little unconscious actions, as well as his greatest intentional efforts.

How unutterably better is this religion that pervades all

the daily life, than an isolated religion of reverence and devoutness, confined to some few acts, and manifested only on "holy" days, and in some special "sacred" places!

This religion of glorifying God in whatsoever we do, is very much needed now in our country. It is so scarce. It is our need of needs; when, as the ancient prophet said, "Judgment is turned away backward, and justice standeth afar off, and truth is fallen in the street, and equity cannot enter." When public mismanagement is wasting millions of money—when it is so hard to get any good law executed—when business is paralyzed, because the public confidence is weak—when politics are base scrambles for place and power—when balance sheets are so often made-up things—when ability to cheat is called "smartness"—when lying advertisements are so fashionable—when the churches turn away from the eternal integrities, and pay more attention to rituals and rites than to righteousness, who can be so blind as not to see that this religion of daily right living is the crying need of our times! If people could see more of this religion of honesty, and of noble efforts to "restore the lost, and heal the spirit broken," they would need no marvel nor miracle to prove its Divinity. It is impossible to be sceptical in relation to it. There never was, there never will be any thoughtful disbeliever in this religion. The logic of an upright, loving life, will do more a thousand times to convince men of the divinity and truth of such a religion, than any of the so-called "Evidences of Christanity," or any attenuated arguments about its miraculous origin. Good deeds, rather than nice deductions, banish doubt out of men's minds. Had christianity been presented before men always as friendly to the best public reforms; had people seen it in endeavors to give bread to the hungry, as well as bibles to the ignorant; in efforts to elevate the degraded by education from the despotism of their fellowmen, as well as from the hands of some imaginary Satan; had Christians appeared to the world more as physical benefactors, and less as belligerent theologians, ascetic devotees, or sectarian bigots; had men seen them more in acts of genuine philanthrophy, visiting the dark scenes of trials and poverties

with words to cheer and hands to help, and less in pompous ceremonies, and affected pietisms, it is more than probable that the Humes, and Voltaires, and Volneys, and all such men, would have been friendly to such a religion, in their words and works. This religion of endeavor to be in harmony with the Eternal that makes for righteousness in all things, will also make its possessor feel that all the doings of daily life may be made glorious, poetic, and holy. It connects the smallest deed with the highest end, and so transfigures common things, making even the lowest drudgery a blessed, noble work, because it is done "heartily unto the Lord." As one quaint English poet says:—

> "If done beneath God's laws,
> E'en servile labors shine;
> Hallowed is toil if this the cause,
> The meanest work, divine.

This religion that sanctifies all, and makes a common day's work glow and sparkle with the light of a high purpose, turns all duties into privileges, and transforms the "tables of the law" into music books, as the Psalmist said—"Thy statutes are my songs in the house of my pilgrimage."

Let us hope and wait patiently and actively for the ever-coming blessed time, when the Eternal that makes for righteousness, shall be recognized, appreciated, and lovingly obeyed by men in all they do; when religion shall no more be accounted as something isolated from the common doings and interests of life: but shall be a grand, throbbing inspiration concordant with all human, every-day activities; when men shall remember Jesus Christ at the ballot-boxes as well as at the communion-tables, and shall sell goods, or raise corn "to the glory of God," as well as read the bible or sing hymns to his glory.

Then a more blessed spirit shall breathe in private and public life; a higher tone will be imparted to all the sentiments of men and women; the gospel of honesty shall be preached in commerce, even politics and journalism shall become pure and good, and

> "Some softening gleam of love and prayer,
> Shall dawn on every cross and care."

Thus shall the dark shadows pass away, and the serene day of righteousness shall shine; the old discords of disputes about the "traditions that engender strifes" shall give place to the purity and the brotherly love of ALL men, that will celestialize all earthly doings, and be music and divine melody evermore.

Amen.

DEVOTIONAL READINGS.

III.

RELIGION IN THE LIFE.

Lord, who shall abide in thy tabernacle? He that walketh uprightly, and doeth righteousness, and speaketh the truth from his heart; who slandereth not with his tongue, who injureth not his friend, and who bringeth not a reproach against his neighbor.—*Hebrew Psalm.*

He whose heart is pure and good, who is without pride, is mild, simple and plain, who loves every soul as his own, who behaves uniformly to every one with kindness, who wishes to do good and has abandoned vanity,—in his heart resides the Lord of Life.—*Vishnu Purana* (*Hindoo.*)

Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the sons of God.—*Jesus.*

A man who hath freed himself from passion and dislike; who is lowly of speech and of mind; who is exempt from ostentation, lust, anger and avarice; and who is free from selfishness and in all things temperate, is formed for union with God.—*Bhagavat-Gita* (*Hindoo.*)

Wherewith shall I come before the Lord? Shall I come before him with burnt offerings? Will he be pleased with thousands of rams? He hath declared to thee, O man, what is good; and what doth the Lord require from thee, but to do justly and to love mercy, and to walk humbly with thy God.—*Micah.*

Penance, self-tormentings, or exercises tormenting to others,—these have their source in the region of shadows. The penance of the body is to be chaste; the penance of words is to speak always with truth and kindness; the penance of thought is to control self, to purify the soul, and to be disposed to benevolence.—*Mahabharata* (*Hindoo.*)

Thus saith the Lord: To what purpose cometh to me incense from Sheba? Your sacrifices are not pleasant to me. Trust ye not in lying words, saying 'the temple of God, the temple of God are these'; but thoroughly amend your ways, and do justice between man and man.—*Jeremiah.*

'Do justice and judgment:' that is the 'service of God,' not praying nor psalm-singing. God likes beggars as little as you do. And yet we are impudent enough to call our beggings and chantings 'Divine Service.' Alas! unless we perform Divine service in the willing acts of our life, we never perform it at all. Neither days nor lives can

be made holy by doing nothing in them. The best prayer at the beginning of a day is that we may not lose its moments; and the best grace before meat, the consciousness that we have justly earned our dinner.—*Ruskin.*

One hour in the execution of justice is worth seventy years of prayer.—*Mohammedan.*

The best way of serving God is in allaying the distress of the times and in improving the condition of man.—*Abulfazl.*

That light we see is burning in my hall;
How far that little candle throws his beams!
So shines a good deed in a naughty world.—*Shakspeare.*

What doth it profit, my brethren, though a man say he hath faith, and have no works? Can faith save him? Wilt thou know, O vain man, that faith without works is idle? For as the body without the spirit is dead, so faith without works is dead also.—*James.*

Let no man deceive you; he that doeth righteousness is righteous. In this the children of God are manifest: whosoever doeth not righteousness is not of God. He that loveth not, knoweth not God, for God is love. No man hath seen God at any time; if we love one another, God dwelleth in us and his love is perfected in us.—*John.*

By their fruits ye shall know them. Not every one that saith unto me 'Lord, Lord,' shall enter into the kingdom of heaven; but he that doeth the will of my Father in heaven.—*Jesus.*

It is better to do good than burn incense; to dismiss hatred than to repeat the name of Buddha. Recompense follows good and evil conduct, as the shadow the substance. It is joy to speak a good word, to fulfil a good aim. To starve is a slight matter; to lose virtue a great one. Do your duty and rest in your fate. Sincerity moves the Gods.—*Chinese Proverbs.*

Father hear the prayer we offer!
Not for ease that prayer shall be;
But for strength, that we may ever
Live our lives courageously.—*Anonymous.*

Not enjoyment and not sorrow
Is our destined end and way,
But to act, that each to-morrow
Find us further than to-day.

Let us then be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait.—*Longfellow.*

Series I. **Corner-Stones of Character.** No. 7

BY MRS. K. G. WELLS.

ORDER.

"A place for everything and everything in its place."
"Order is heaven's first law."

Order is not alone to be regarded as the **regular performance of details,** but as a **principle of the universe.** A child should learn that he is governed by the principle, yet must govern the details, of order. Life here depends upon the orderly fulfilment of laws, that control the seasons, the heavenly bodies, the atmosphere, vegetation, etc.; yet the internal and external arrangements of that life must be conducted by one's self, on an orderly plan.

The state punishes disorderly persons, so every right **home** should insist that its **order, plan,** or **method** should be followed by all its inmates; order in the kitchen, nursery, parlor. Children should be taught to play with their dolls and soldiers in an orderly manner. (Kindergartens teach method in play.) Girls and boys can well be slaves to order, by putting everything in its place. When older, they will learn that self-sacrifice sometimes demands the neglect of little details, which orderly habit seems to make imperative, because some higher good to others requires instant performance; yet such neglect is but the fulfilment of a principle of order, that the greatest duty be first done. The relative importance of actions must be learned.

Health depends upon regular sleep, food and exercise.

Mental powers depend upon the order observed in studies, not only the order of, but in, study; grasping first the general outline of a lesson, next, its details. Order in anything indicates design. When facts and principles are learned, stow them away in the brain, where they belong, fastening them, by thinking, to some other fact or principle; each brain cell takes its own material.

Everything should be kept in order, bureau-drawers, school-desks, clothes, playthings, tool-chests (if the nails are lost, what is the use of a hammer?), as well as actions, thoughts and speech. Don't talk in a headlong manner, "putting the cart before the horse." Neither business nor book-keeping can be conducted without order. A boy's cabinet of stones and shells and a girl's herbarium are of little value unless orderly arranged.

Order is **illustrated** by the regular arrangement of atoms for crystallization; by all parts of the flower being packed away in the earliest stages of the bud; by the foolish virgins who mislaid their oil. Let the children think of other instances of order.

Our observance of order is due to **God,** to **others,** and to **ourselves,** that again our helpfulness may be increased. We help God by carrying onward with orderly growth the work assigned to each one to further the fulfilment of His purposes. We help others most when we have a well-considered plan of action for aiding them, instead of mere impulsive kindliness. We help ourselves when we know where both in our brains and in the world to seek for what we want, and, having found it, where to place it.

Series I. **Corner-Stones of Character.** No. 8.

BY MRS. K. G. WELLS.

CONCENTRATION.

"*Whatsoever thy hand findeth to do, do it with thy might.*"

It is very difficult but absolutely necessary to lay the corner-stone of concentration, for it means **continued, persistent application** to one object; the "keeping at" something with steady energy until it is mastered. Habits of self-control and order enable one to practise concentration with greater ease than if there had been no previous discipline of one's self, yet this habit must begin in childhood. Five minutes' absorption in learning one's letters teaches more than their names.

A child should **train himself** to concentrated effort by seeing how much he can do in a given time; or by often studying where others are talking, thus learning to fix his mind on what *he* is doing.

It takes **patience, perseverance and thoroughness,** three commonplace qualities, to be a genius. Yet children frequently say, if they only had talent or were geniuses they could then do something, implying that to be wonderful requires no effort. Because of such reasoning we have so few great men and women. (To every 4000 persons there is only one who is eminent.) Some of us are born with more ability than we realize, because unless we give strict attention to our powers, they will not develop.

Busiest people have the most time, because they give **all their strength** to whatever they are doing, so it is soon done and well done. To play, work or study in a scatter-brained way takes an immense amount of time and is very fatiguing. Concentration easily understands square root and Latin grammar, beats at croquet and foot-ball, cuts dresses to fit, and sets the tables straight, talks to the point and acts successfully.

The **moral work** of making one's own character also depends on the amount of continued effort used, else one slips back. We cannot be bright, brave, useful, good, unless we try with our whole heart, soul and mind.

Helpful books, whether technical or in the form of novels, **brilliant victories, great inventions, noble lives,** are all due to concentration, e.g., Napoleon, the would be conqueror of Europe; Watts, the inventor of the steam-engine; Palissy, of pottery; Goodyear, of vulcanized rubber; and Wilberforce and Florence Nightingale as philanthropists, succeeded by steady work. The people with one grand idea are the reformers, like Luther and Cromwell; if a leader is sympathizing he becomes beloved. If Christ had not given himself wholly to his work, if he had not cared for every one, would so much of the world now be called after him,—Christendom?

Concentration is a **duty** to **God;** for the exercise of it helps us to keep our love for Him firm, distinct and lasting, instead of being a shadowy product of the imagination or of transitory feeling. It is a duty to **others,** as we should serve them always with all our might; and to **ourselves,** as only by patient, constant effort can we carry our powers of any kind to their fullest development.

Notes and News.

Rev. F. L. Hosmer, who has returned from an absence of a year and a half in Europe, preached Oct. 20 in the Second Church, Boston, and Oct 27 in Cleveland. Ohio.

The Unitarian Society in La Porte, (Rev. J. H. Crooker, pastor) is preparing to hold a Conference Nov. 5 and 6.

Rev. Geo. W. Cooke, of Grand Haven, has received a unanimous call to settle with the Unitarian Society in Indianapolis. He has consented to go there till July 1st, after which a permanent settlement will be made, if all is satisfactory. He began work in his new field Oct. 27th. The Society in Grand Haven proposes to get another pastor and go forward.

At the last session of the Board of Directors of the Western Unitarian Conference, the following resolution was adopted: "Resolved, that all Local Conferences asking the presence and assistance of Rev. J. Ll. Jones, our Missionary Secretary, and also that all churches and organized societies soliciting help from him (preaching, lecturing, etc.) be requested to *pay the expenses* of Mr. Jones."

It is not intended by this action to limit the work of Mr. Jones, but it is thought that by a little effort on the part of the Local Conferences and societies which call upon him for service, a considerable amount can be sent to the treasury of the W. U. C. and thus enable that body to prosecute other needed work. In special cases where the Local Conference or Society requiring the assistance of the Missionary Secretary feels itself unable to pay his expenses, an appropriation will be made from the treasuary of the W. U. C. to meet the same. As Secretary of the Western Unitarian Conference I desire to call the attention of the churches and Local Conferences of the West to the above.—J. T. S.

The Michigan Unitarian Conference held its fourth annual meeting at Charlotte, Oct. 8, 9 and 10. The meetings were well attended and full of work. Sermons were preached by Revs. Jones and Sunderland, and essays read by Revs. F. E. Kittridge of Muskegon, Geo. W. Cooke of Grand Haven, C. S. Howland of Kalamazoo, Ira C. Billman of Adrian, and Geo. Stickney of Grand Haven.

The Conference adopted a plan for carrying out missionary work in the State. A resolution favoring taxation of church property, and a resolution similar to the platform of the Western Conference—conditioning fellowship on no dogmatic tests, were passed. The officers

elected were President, Prof. CHAS. E. GREENE, Ann Arbor; Secy, Rev. C. G. HOWLAND, Kalamazoo; Treasurer, J. C. RICHARDSON Jackson. The next meeting will be held at Kalamazoo in June next. As a result of the Conference a permanent Liberal society seems likely to be established in Charlotte. The next day after the meetings closed a committee began canvassing the town for subscriptions to support regular Liberal preaching. Five hundred dollars were soon pledged which will pay the salary of a preacher for half the time. It is thought that Charlotte and Lapeer may employ a man together.

Robert Collyer at Home Again.—Rev. ROBERT COLLYER of this city is back in his pulpit again after an absence of three months in Europe. A *Times* reporter has been interviewing him about the "good time" he has had, and this is what the reporter writes about it:

"Mr. COLLYER was found in his study completing his preparations for this morning's services, and in reply to questions said that his health was capital. There was no room for doubt on this point. He was stout and brown and looked as if he had been leading an outdoor life with the most complete success. Beyond question the air of old England agreed with him. He said he spent all his time, except about twelve days, in England and Scotland, chiefly in England. He ran over to France to see a brother who lives there, and to take a look at the Exposition, but he couldn't stay long away from his beloved native soil. He contrasted Paris as he found it this time with Paris as he last saw it. Then the Commune had just been suppressed and he had great difficulty in getting a carriage to carry him across the city, because the horses had been eaten during the siege. The Paris of to-day bears but few scars of the wounds inflicted on her in 1870-1. 'So you had a good time?' prompted the reporter. 'Didn't I have a good time?' replied Mr. COLLYER, his face radiant with happiness. 'I went all over England and visited the very nook in the moor where I was born, and saw the old fellows who were boys with me, and whom I hadn't seen since I was a boy. I missed them the last time I was there.' Mr. COLLYER has sisters living in Leeds, and made that his headquarters while in England, but he made a thorough investigation of Fewston, eighteen miles from Leeds, his early home and the haunts of his boynood in the vicinity. At Fewston he delivered two lectures. One of these was on EDWARD FAIRFAX, the poet, who was born there. The other was his lecture on 'Clear Grit,' so popular in this country. A large force of navvies was employed in Fewston in building a reservoir, and of course he was seized with a strong desire to get at them and talk to them a little while. So he proposed the matter to a farner who assured him that the navvies could be got together and the thing was done. There was a large audience in which all classes were represented, but the great majority of which was composed of working men. Mr. COLLYER was delighted to find that the navvies listened as appreciatively as any audience in Chicago would have listened. The rector of the parish presided at the lecture, and made some introductory remarks, 'So you see,' said Mr. COLLYER, 'we were all regular and orthodox.'

'After all,' said he, 'about the best part of the whole trip is the getting home again.' Mr. COLLYER said he didn't intend to go around lecturing; he was going to stay at home and take care of his church.'